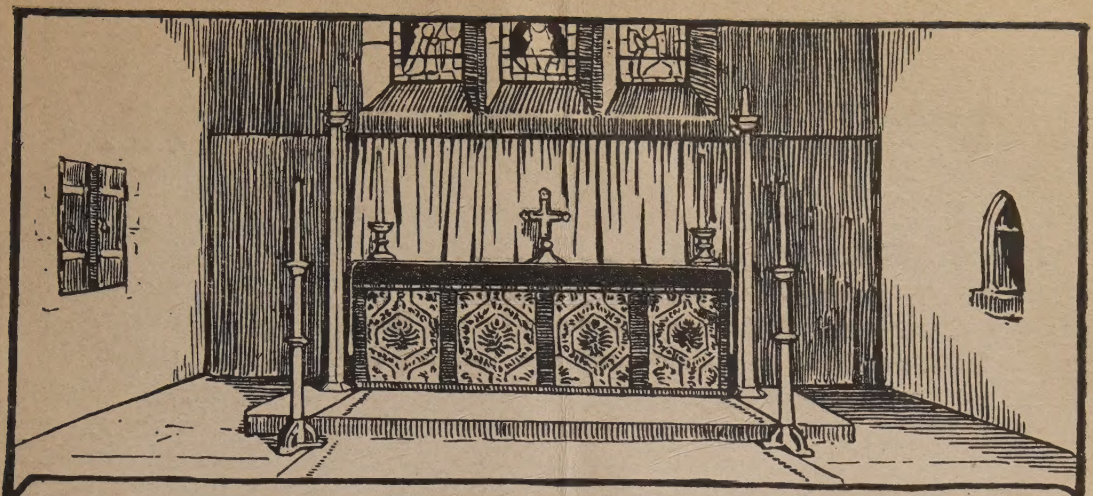

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn, 1939.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN, 1939. **Vol. 11. No. 39.**

THE PRESIDENT'S NOTES.

The outbreak of war seems to have led in many quarters to the view that the work of the Church must necessarily become severely restricted. I hope that the Anglican Society will dissociate itself from such a disastrous attitude.

The situation demands of the Church a renewal of spiritual effort and a constant vigilance.

Difficultes are bound to arise and some degree of adaption may be forced upon parishes, but it is surely the main duty of the Church to preserve intact the ordered life of the worshipping community.

I hope, therefore, that the Anglican Society will continue to exert itself in the cause for which it stands. As we pray for peace and good order in the world, so let us pray for the peace and well-being of the Church.

H. ADEANE BYARD.

EDITORIAL NOTES.

"Anglican Liturgies," edited by J. H. Arnold for the Alcuin Club—*vide*, "Books Received"—is a splendid reference book which should prove to be of great service to all those who are interested in liturgical matters.

After a Foreword by the Dean of Chichester, the full texts are set out of The English Rite of 1662, The English Rite of 1928, the Scottish Liturgy, The American Rite, The South African Rite, The Indian Liturgy and the Ceylon Liturgy. Three Appendices follow: Deviations of the Irish Rite from the English of 1662, Deviations of the Canadian Rite from the English of 1662, and An Essay in Liturgical Construction (by the late Dr. W. H. Frere).

Our members of the Anglican Society reside at various places in the world; and, consequently, the *English Catholic* is the chief means by which we keep ourselves together as a Society. In view of this, it is natural that our Quarterly Gazette should act as our "mouthpiece," and its main task is to promulgate the objects of the Society. As Editor, I strive to publish along these lines but, at the same time, it would be a mistake to adhere *too* rigidly to this principle out of consideration for the general welfare of the Society as a whole. Accordingly, I would point out that I do not hold myself responsible for the personal opinions of our contributors, and when readers find points in our articles which in their opinion merit discussion, they are cordially invited to avail themselves of the use of the correspondence columns. Letters should be as concise as possible for our space is limited.

NOTES ON THE CHURCHES IN EAST ANGLIA.

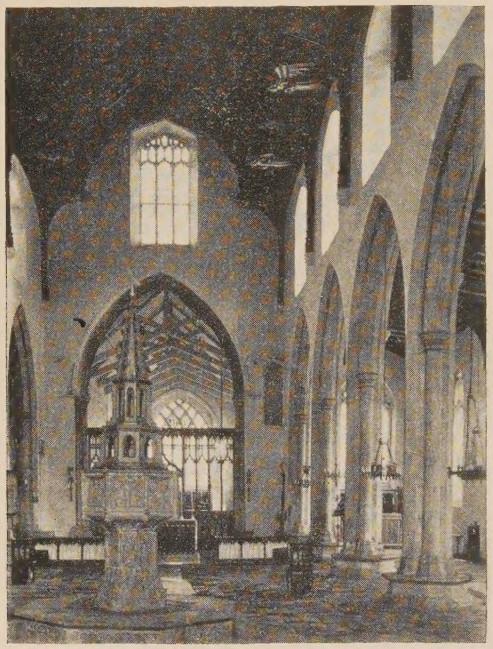
IV. SOUTH CREAKE, NORFOLK.

The visitor to East Anglia is sometimes informed that the vast churches which he finds in many villages were built for a much larger population than that of the present day. It is true that this part of England once enjoyed great prosperity owing to the wool trade. But recent research tends to show that the population of a village in the Eastern counties cannot be gauged from the size of its parish church. The History of the great Church of Salle, Norfolk (which was published not long ago), shows the population of that parish to have been about five hundred in the middle ages; yet that church would hold a thousand people without being overcrowded. It is, surely, a fetish of the twentieth century that the size of a parish church shall be governed solely by the counting of heads! At South Creake we find a church of magnificent proportions; but it is doubtful if the population was ever much greater than it is to-day.

A prominent feature of life in the mediaeval period was the religious guild; and many churches built at the later part of the middle ages were designed to accommodate several guilds, each one having its

own chapel and altar. At South Creake there were at least three such guilds; and this fact, doubtless, accounts to some extent for the size of the church.

To those who are interested in Gothic architecture, the Church of St. Mary-the-Virgin, South Creake, presents an interesting problem. For while the windows of the aisles and clerestoreys are definitely in the Perpendicular style, the lights of the East windows of the aisles, and of those of the great West window are almost curvilinear. So that one gets the impression of tracery which is curvilinear and graceful, but which is hardening into the stately but more formal perpendicular.



St. Mary the Virgin, South Creake.
General View from the West.

The interior consists of a Nave of five stately bays, aisled on both sides; plus a chamber under the tower, and a chancel of splendid proportions. There is a "Seven Sacraments" font, alas! much mutilated, but still having traces of colour on its panels. The chancel screen remains *in situ*, and is of graceful design; it has unfortunately been stripped of its mediaeval colourings. The Roof of the Nave is of the single hammerbeam type, the hammerbeams themselves being carved to represent angels in albs, holding shields in their hands emblazoned with various religious symbols. The angels still bear considerable remains of the colour with which they were once decorated. The roof of the South aisle is original, and is of the lean-to type, braced with flying buttresses; the spandrels at some of the braces being filled with carvings of grotesques and mythological creatures (*vide* page 90, *English Church Woodwork*).

In 1853, we are informed, the Church was re-seated. This seating has recently been completely cleared away; drastic as this may seem it has revealed the whole floor of the Nave. This floor is of Norfolk mediaeval red tiling; it is really a joy to behold and alone makes a visit to South Creake worth while. It is further enhanced by the whiteness of the walls—for the whole interior of the church has been limewashed in a manner advocated by the best authorities. The interior is lit at night by candles hanging in black wrought-iron sconces; these latter produce a remarkable effect against the whitened walls. One thing alone is missing to complete the interior of this delightful church, and that is the introduction of some good coloured glass—at least in the east windows. The white glass throughout the whole building bears silent witness to the fanaticism of another age.

There is however, colour in the interior, and this is found in the altar hangings. Altars have been restored in both aisles, as well as one standing some distance in front of the screen, in the nave itself. There is, too, a High altar of proper proportions, with gilt angels on the riddels. The hangings and frontals of all the altars are truly mediaeval in the richness of their colourings, and they are seen to the best advantage against the whitewashed walls which surround them. There still remains a suspicion amongst many English people, of rich colours in our churches. The work of prominent ecclesiastical artists is sometimes spoken of as too "gaudy". Perhaps, if we could recover the true meaning of the word gaudy, *i.e. joyful*, this suspicion might soon die. In comparing mediaeval colours with those of modern artists it is too often forgotten that the old work is faded and discoloured; we can be certain our mediaeval parish churches were "gaudy" with colour, in the true sense. The visitor to South Creake will experience something of this gaudiness and carry away with him something of the spirit of the builders of the Churches of East Anglia.

C. E. Pocknee.

REUNION AND DICTATORSHIP.

(*Continued from Summer issue, p. 29.*)

We are confronted to-day by this great movement, opposing Christianity openly or covertly, all over the world, in one form or another. Totalitarianism is not wholly evil; it has done much for Germany and Italy (I am not so sure about Russia). But it is certainly, in all its forms, incompatible with true Christianity, and Christians must unite against it. The immediate restoration of intercommunion is obviously impossible, but we must try to establish a united Christian resistance to the features of totalitarianism which are antichristian.

And here we are confronted by the fact that the largest and best organized Christian denomination is itself totalitarian. Anyone who studies the Counter-Reformation will see where the methods came from, which Soviet Russia, and the other totalitarian states which have followed its example, employ. We find the infallible ruler, who may not be criticized even where he does not claim infallibility, in the Pope; the carefully chosen Party, in the Society of Jesus and other orders associated with it; the control of the education of all children (not those of Roman Catholic parents only), in the methods by which the Jesuits recovered Austria, Poland, Bohemia, and other countries from Protestantism, and by which they still seek, wherever possible, to bribe the children of refugees and others into apostasy from the religion of their parents; the censorship of newspapers and books, in the practice of which the recent troubles in Malta, the condemnation of Mr. Noyes' book on Voltaire, and the Index Expurgatorius (which includes the Authorized Version of the Bible and the Book of Common Prayer!) are notorious examples; the autocratic control over all officials, in, for instance, the requirement that bishops must go to Rome at intervals to get their "faculties" (a practice unknown before the 16th century); "liquidation" of heretics (Louis XIV used the same methods against the Huguenots, and the Hapsburgs against the Czech Protestants, that Herr Hitler uses against the Jews). Whereas the German propaganda is aimed at German-speaking people, or at most other Teutons, the Pope regards all baptized persons as his rightful subjects, and of course all unbaptized persons as his potential subjects. As Russians are taught that Justice is the advantage of the class, and Germans that it is the advantage of the nation; so Rome knows nothing of fair play when the object is the "conversion" of a soul; she will bombard with sophistical arguments young and ignorant persons who cannot estimate their value; she will allow a student who has been given money for his training as an Anglican priest to use it for his training as a Roman priest; she will provide orphanages for starving refugee children and teach them to despise and abhor the religion of their parents. Let me give a remarkable instance from a recent French book. 300 years ago a Russian Orthodox bishop in Poland, Demetrius Smotritzky, submitted to Rome secretly, retaining his Orthodox bishopric that he might carry on Romanist propaganda more effectively; and the modern Romanist historian, M. Brian-Chaninov, calls this dishonest scoundrel "almost a saint"! Liberal-minded Romanists (such as Father Congar, in "Les Chrétiens Desuniés") will not surrender the right to proselytize, and to undermine other Christian churches; and Roman proselytizers will use any method, however mean, to achieve their purpose; in many parts of the world (e.g. the Transvaal, and Nyasaland) they leave the heathen unevangelized, that they may devote their energies to proselytizing their fellow-Christians.

It is true that Rome is not exactly on good terms with Germany, and it is said that her relations with Italy are becoming less satisfactory then they were. No dictator really likes another dictator.

"Like Alexander I will reign,
And I will reign alone:
My heart shall evermore disdain
A rival near the throne."

And of course civil totalitarianism excludes Romanism as much as any other form of Christianity.

Nevertheless Romanism is ecclesiastical totalitarianism; whatever liberal Romanists like M. Maritain may say, there is no evidence that Rome will ever permit freedom to other forms of Christianity when she is able to suppress it. The present persecution of the Orthodox Church in Poland, which I cannot believe is carried on without the approval of the Vatican, shows that Rome is still willing to use and to support

political nationalism in its worst forms in order to get other churches into her grip.*

We cannot then be blamed for our determination to destroy, wherever possible, every trace of Romanist influence in the English Church, and to check even the smallest entrance of Roman ideas and practices into our public and private devotions.

And yet we see ideas and practices of Roman origin growing all over the English Church, like a poisonous ivy. First come small suckers, Roman ornaments such as the biretta and cotta, Roman customs such as receiving the Host in the mouth, instead of in the hands as the Prayer-Book directs ; then come Roman devotions, the Sacred Heart, the Walsingham cult, etc., and approximations to the Roman rite ; then follow all sorts of Roman doctrinal and disciplinary ideas, with the general prejudice that whatever is modern Roman is "Catholic." And the tolerant Anglican comment is : "After all, it doesn't matter ; the Romans are often very good people." Anglican priests and laypeople (most of all, religious women) read Romanist books of piety, trade with Romanist firms, even attend Romanist services in England. Totalitarianism wins every time. If we want to keep our freedom, we must be much more on our guard. The evil must be checked at its source. Our people must be clearly taught what Romanism is, and what it leads to.

But apart from propaganda, what I have said about secular totalitarianism is equally true of its ecclesiastical counterpart. Rome will wear us down by sheer pressure of numbers, if we continue to have a lower birth-rate than the Romanists. They are taught that to have a large family is a duty and a privilege, while the teaching of the English Church is hesitating and contradictory ; if this goes on, the time will come when Great Britain will pass into the hands of Irish Romanists. Already this danger is causing much alarm in Scotland ; sooner or later England will realize what is happening, but then it may be too late. All that we have ever stood for, as a nation and as a Church, will disappear as ancient Greek and Roman civilization disappeared, and for the same reason ; a declining birth-rate.

* I am aware of the lead to social reform given by papal encyclicals (even Signor Mussolini suppressed the Mafia). Freedom is a high price to pay for social reform : and why need we pay it ?

Can we form an united front against totalitarianism among Christians outside the Roman Communion ?

Certainly we are drawing ever closer our friendship with the Orthodox and Lutheran communions abroad. But it is difficult to get most of our people, even many of our leaders, to be interested in reunion with foreign churches, because we are still so insular. Reunion with the Roumanian or the Finnish Church is a hobby for the experts, or an Aunt Sally for the bigots. For most of our people, as for the newspapers, reunion means union with the chapel round the corner.

But will, or can, Nonconformity give us any help where it is needed ? The two points where we are likely to feel the pressure of totalitarianism first are education and marriage. Has Nonconformity ever supported us over either ?

It was Nonconformity that got "Cowper-Temple religion" established in the provided schools, and that still, in many counties, uses its influence with the education authorities to hinder Church schools and Church parents from obtaining even such rights as the law allows ; and it must bear its share of the blame for the secularization of the national life. Nonconformity has done little or nothing to oppose the extension of divorce and the increase of contraception. Probably it could not. For Nonconformity is popular religion, and there are few less popular causes than the cause of Church schools and the cause of large families.

It is, indeed, just these two points on which we find ourselves in agreement with Rome. But of what use will it be to us, that the only definite Christian education in the country should be given in the Pope's schools and should include dogmas and practices which we believe to be false and dangerous, and that Romanists should be the only people whose birth-rate is increasing ? It is impossible to cast out devils by Beelzebub, or dictatorship by means of the Papacy !

Since neither Rome nor Nonconformity can help us, we are thrown back as far as this country is concerned, upon ourselves : or rather, not upon ourselves, but upon God. We are His Church ; we may expect His special help. The English Church may be, like Jerusalem of old, "a lodge in a garden of cucumbers, a besieged city" ; but we are not to make terms with Egypt or with Assyria, the old dictatorship from which we

escaped 400 years ago or the new dictatorship which threatens us to-day ; we are not to fear " these two tails of smoking firebrands," Samaria and Damascus, kinsmen who ally themselves with the enemy ; we are not to trust in horses and chariots, machine-guns or aeroplanes, but we are to mend our own ways. Our first duty is the restoration of unity and discipline among ourselves ; that discipline must be voluntary and self-imposed, not enforced from outside.

We have long been looking for help to other Christian bodies, and we have not got any. The great Appeal to all Christian People in 1920 failed : Christendom was not ready for it ; we were not ready for it ourselves.

We have yet to learn to separate the Church from the world, and to be far more conscious of our membership of the Church. The great bulk of our laity have not begun to do either. This is where the Romanists have the advantage of us. They have much greater sense of separation from the world, and much greater corporate feeling. It is true that they are a minority ; but so are we. The Church of England only numbers about ten per cent. of the nation ; but she has all the weaknesses of a majority religion, and her leaders cannot get rid of the idea, long since obsolete, that they are leaders of the nation as well as of the Church.

In my opinion, our unity and our separateness would be greatly strengthened, if the Church could recover a decisive voice in the appointment of her bishops, and if the bishops would summon their sacred synods, in which all the clergy of the diocese, and they alone, should sit, and would govern by their advice. The first reform seems unattainable at present, but the second could be carried out at once, and I believe it would do much to teach the clergy, and through them the laity, the meaning of corporate membership. The synod differs from the diocesan conference in this : that the members of the latter are elected by their constituents. The members of the synod would not have constituents ; they would be there because they were priests, they would not represent any party or group. The synod should meet behind closed doors, and should discuss only those subjects which the members have power to decide (liturgical and pastoral questions, not foreign politics or social reform). Gradually they would become accustomed to thinking of themselves less as rectors of their own parishes than as members of the clergy of the diocese ; a consciousness of the Church would be formed, which in time would spread to the laity. When the custom had become general, the bishops would have to act like constitutional monarchs, and not like dictators ; and they would be more trusted in consequence. I do not say that synods are a panacea ; no doubt they would make many mistakes at first ; but they would do much to restore that sense of corporateness which is the best security against dictatorship, and the best preparation for reunion.

C. B. Moss.

CEREMONIAL FOR THE COUNTRY PARISH EUCHARIST.

The growing practice of establishing a Parish Eucharist on Sunday mornings in country churches has begun to raise ceremonial problems in parishes where hitherto they have scarcely presented themselves. The ordinary " eight o'clock " and sung Mattins, though both must include some rudimentary ceremonial, have probably not evoked much conscious planning, methods having likely enough settled themselves years ago. But a Parish Eucharist, because it is new, seems to demand something less haphazard ; and, while anything much in the way of " ritual " is not desired, a more deliberate and dignified presentation of the sacred rite is definitely wanted. What then is to be done ?

Can it seriously be doubted that most of our fellow-countrymen dislike church services with much ceremonial ? Some of us used to think that what English people disliked was bad ceremonial, and that if only good, traditional, English ceremonial were used, however elaborate, no one would find it unpleasant. However true this may be of a small section of English Church-people, experience shows it is not true of the majority. Incense, rich vestments, stately pacings to and fro of ministers in the sanctuary, things which to some of us are precious aids to worship, remain to the majority real obstacles. This is true enough in towns, but still more true in the country. Only a very small fraction of religious people in England like a " full ceremonial." It had been thought that people would soon get used to it, but has experience justified the hope ? Certainly in towns with several

churches there is justification for the use in some of an elaborate ceremonial, but in country places a service must be severely simple unless good Churchpeople are to be estranged from public worship. We clergy are apt to be rather selfish in the ordering of liturgical things. We introduce features which are unlikely to make any appeal to others than ourselves and a few friends. Such features may be harmless or even good in themselves, but no amount of teaching and explanation will make them palatable to the rank and file in the pew.

Therefore if the Parish Eucharist is really to be a rallying point for the spiritual life of a country parish, a service at which all communicants are to feel at home, then it must be ordered with an almost Puritan simplicity and restraint.

Perhaps it would be of interest to readers who concur in the above diagnosis if an experiment in " reduced ceremonial " made in a country church adopting a Parish Eucharist is here described. The following principles were adopted.

1. It was decided that simplicity does not rule out the employment of a number of ministers in the service, provided that each minister has a clearly recognisable function, and is not introduced for ornamental purposes.

2. Purely symbolical ceremonial and usages, such as the *Lavabo* or the use of portable lights, should be most sparingly adopted.

3. The ceremonial movements of ministers should be confined to the carrying out of their necessary functions. (Wasn't it Dr. Brightman who said that good ceremonial means doing what has to be done in the shortest way ?)

4. English traditional usage, both before and after the Reformation, should be taken as the authoritative guide for the performance of the said necessary functions, though modifications for *bona fide* practical considerations are sometimes necessary.

The parish is served by two priests and two lay-readers. As the bishop sanctioned the reading of the epistle by a lay-reader, it is possible for the priest to be assisted by deacon and subdeacon. The sanctuary being small, and incense and portable lights not being used, there seems insufficient reason for the attendance of more than one server.

But though the sanctuary is small, the chancel is comparatively large. The service being sung congregationally, the choir does not attend in an official capacity. The resultant empty space between sanctuary and nave threatened to become a psychological barrier between priest and people. This difficulty has been overcome in the following way. The deacon for most of the service takes up his position at the step between nave and chancel, by the litany faldstool. From this convenient spot he gives out hymns, looks after the children in the front rows, reads the Summary of the Law or Ten Commandments, and the " Ye that do truly," etc. In this way he forms that useful liaison between nave and sanctuary which the Orthodox Church has always found necessary.

The subdeacon has but one absolute function in our rite, *i.e.* to read the epistle. There being nothing for him to do in the sanctuary, except occupy useful space, he is relegated to the choir stalls (as in the Carthusian rite) whence he only emerges to read the epistle, and to make his communion.

The single server acts mostly as a server at a plain celebration ; his duty is to serve or wait upon the priest, so he remains in the sanctuary throughout the service.

Here follows an outline of the service. Deacon (in albe and stole) enters, preceded by subdeacon ; each goes to his place. Deacon announces introit hymn ; while it is being sung the celebrant enters behind the server.

The celebrant wears over his albe and stole a plain off-white thin silk chasuble, very full. This colour does not vary with the change of the liturgical seasons. (The dislike of vestments is often little more than a dislike of seeing males clad in brocade and embroidery ; it seems a pity to insist on costly and elaborate vestments in a one-church parish since that is the case.) The server wears winged rochet or surplice over his cassock.

Arrived at the altar the server immediately removes the epistle book from the altar (where with the gospel book it always stands) and takes it to the subdeacon. The priest says the " Our Father " and collect for purity ; deacon (at litany faldstool) recites the commandments or Summary. Priest says the collects for King and the day, and, with server, goes to sedilia. Subdeacon reads the epistle at the lectern, the normal place in a church for the reading of scripture; after which he brings book to the sanctuary

where the server replaces it on the altar. During the "Gradual" hymn the deacon approaches the altar and receives the gospel book from the priest. He is preceded by the server to the pulpit, which he ascends and there reads the gospel, the server standing below facing him. The gospel over, the server takes the book back to the altar and the deacon resumes his place at the head of the nave. After the creed, the notices are given out and a 5-minute sermon preached from the chancel step by either priest or deacon.

During the offertory hymn the alms are collected by two young men. Three members of the G.F.S. then go to a chest at the west end of the church on which the wafers, wine and water were placed in readiness before the service. These they now carry up in procession, walking behind the collectors of alms. As this group reaches the sanctuary, the hymn-singing stops, though the organ continues to play. The priest receives the alms and places them upon the holy table. Coming to the altar rails with the paten, he takes the requisite number of wafers from the silver dish held by No. 1 G.F.S. member, standing outside the rails. She then hands the dish to the server who places it on the credence as the priest places the paten on the altar. Returning with the chalice the priest mixes it in the usual way at the rails, the cruets being handed to him by the other G.F.S. members. As the chalice is placed on the altar, and the cruets on the credence, the offertory bearers bow and withdraw, while the singing of the hymn is resumed.

Except for the saying of "Ye that do truly," by the deacon, the service proceeds as at a plain celebration till the *Sursum Corda*, when all stand. As the Preface is sung the deacon leaves the chancel step and, advancing to the sanctuary, takes up a position near the priest, in readiness for his task of assisting with the chalice. During the Consecration prayer all within the sanctuary stand. The communion of the ministers and people requires no description; after it the deacon remains in the sanctuary till the *Gloria*, when he resumes his place near the people. The server alone assists the priest at the ablutions.

It will be seen at once that the ceremonial is extremely simple and indeed only rises above the purely utilitarian level at the gospel and at the offertory, the two traditionally "ceremonial moments" of the Eucharist. And at those moments the ceremonial is such as only helps to emphasise the importance and significance of what is being done. The result is that both gospel and offertory recover their historic importance and stand out as peaks in the service. Further, the bringing up of the oblations by lay people emphasises the truth that the bread and wine are the people's offering and represent the people's oblation of themselves to God in Christ. It is important to recapture this truth and to present it in as forceful a manner as possible. The procession, the sight of lay clothes in close proximity to the altar, the cessation of the singing, all concentrate attention upon the significance of this action. It is the kind of ceremonial which requires little explanation, and indeed scarcely occurs to the ordinary churchgoer as being "ceremonial" at all. If some readers are nervous at the thought of women and girls being employed in this capacity, let them take heart when reminded that a guild of women existed for this very purpose at Milan, and probably still exists. The point is that an offertory procession consisting of men and women is quite obviously representative of a congregation in a way that men only would not be.

Stark and unadorned as is the performance of the liturgy in this manner, it is not without a great beauty and dignity. The Low churchman does not think of it as "High Mass," and the High churchman finds all that is traditionally essential to the reverent pleading of the Holy Sacrifice. The creed, *Sanctus* and *Gloria* are always sung to Martin Shaw's Folk Mass, which wears very well; *Benedictus* and *Agnus* are not sung for they are not printed in the Prayer Book, which book the people are encouraged to use as their book of devotion.

D. C. DUNLOP.

THE ELIZABETHAN SETTLEMENT.

I. The Background.

Queen Mary died on the 17th November, 1558, after a short reign of five years. Her kinsman, Cardinal Pole, Archbishop of Canterbury, died by a strange coincidence either the same day or the day after. It was indeed a year of terrible sickness and mortality. The Plague, that ever-present menace for more than three hundred years, was seen in its worst form. A third of the Bishops died within a year—eight or nine of them. Moreover, it was a wet cold summer that year, and the harvest was left to rot in the fields. "God did so punish the realm," said Sir Thomas Smith, "with quartan agues and such other long and new sicknesses, that in the last two years of the reign of Queen Mary, so many of her subjects was made away with, what with the execution of sword and fire, what by sickness, that the third part of the men of England was consumed." Probably this was an exaggeration, but England's plight was bad enough. Nobles struggled for power and position; the rising middle class exploited the countryside; beggars swarmed on the roads, and thousands were actually starving. National prestige was sinking too; Henry's fine navy had fallen into a state of hopeless disrepair, the ancient Franco-Scottish alliance was as threatening as ever, and Calais—"the great strategical bridgehead of the Channel crossing," as Belloc calls it—had been lost at the beginning of this very year 1558.

At such a moment in English history Elizabeth came to the throne, the twenty-five year old daughter of Anne Boleyn. London at least made no secret of its joy. All the Church bells rang that Thursday afternoon; bonfires were lit; and tables were set in the street for an orgy of merry-making. Meanwhile the young Queen's advisers took swift steps to secure her succession and their own power. Sir Nicolas Throckmorton slipped from Mary's hand the black enamelled ring she always wore and carried it with all speed to Hatfield, the famous seat of the Cecil family, where Elizabeth was living. Many of the Court and Council had already arrived, and plans were made quickly. Sir William Cecil was appointed principal Secretary of State; Doctor Bill, Elizabeth's chaplain, preached at Paul's Cross on the Sunday morning; and on the following Wednesday, the 23rd, Elizabeth moved from Hatfield towards London, attended by more than a thousand lords, knights, gentlemen and ladies. She was met at Highgate by the remnant of the Bishops, probably nine of them, an unusual demonstration which indicates that the new Queen's religious policy was still regarded as at least an open question. To many it must have seemed that the Romanists still held a chance: for the Queen and her household continued to hear Mass daily, as they had done in Mary's reign; Mary was accorded a splendid Catholic funeral; and the Requiem Mass was celebrated with great solemnity on the 14th December.

II.

Was Roman Catholicism still strong in England? There is a good sketch of the position in Dr. David Mathew's book, "Catholicism in England, 1535—1935". He describes the keen circle of important families which had grouped themselves round Mary, but speaks of "the hesitant and private Catholic sympathies of the southern squires." "Many wealthy families," he says, "combined a vague and tenuous Catholic preference with a determination not to run counter to the expressed wishes of the Crown either in politics or in religion." Oxfordshire was strongly Papalist, however, and so were many heads of the Oxford Colleges. The south-western gentry were the most inclined to Protestantism, but the Northern Midlands had a strong Catholic leader in the Earl of Shrewsbury (who died however in 1560). The sturdiest supporters of the old régime lay in the North, where the social structure was still feudal and the great lords wielded their old power—men like the Earls of Northumberland and Westmorland. Their conservatism was as much political as religious. They disliked the new centralized power of the Tudors, and it was in the North that Elizabeth had to face a Roman Catholic revolt ten years later.

As for the clergy, the great majority of the country priests proved capable of adapting themselves to almost any religious change, as we shall see later; but the higher clergy were firmer, and the episcopate was solidly Roman. Perhaps the finest of them was Tunstall of Durham. Born

away back in 1474, he lived in no less than eight reigns. Henry VIII. made him Bishop of London and subsequently of Durham; and he was renowned alike for his learning and for his honesty and moderation. He disliked the proclamation of the Royal Supremacy, but unlike the over-scrupulous More and Fisher, he accepted it, and at the same time gave his weight to the Catholic party in the later years of Henry's reign. He joined with Gardiner in defending the orthodox view of the Sacrament in the first years of Edward VI., and in 1551 he was imprisoned and deprived on a charge of treason. Mary restored him to his bishopric, and there he was when Elizabeth came to the throne. But he was not to live long. Summoned to London in the following year, he rode all the way on horseback at the age of 85. He was sent to lodge at Lambeth with the new Archbishop, and with typical Tudor meanness he was deprived for a second time of his bishopric on Michaelmas Eve—the day before the quarter's rents fell due to him. He died six weeks later.

Such then was the strength and weakness of the Roman position in England; but before we come to see the great forces at work in the nation, which made that position not merely weak but really impossible, we must take a glance at affairs abroad. For English statesmen had to reckon, then as now, not merely with contemporary feeling in London, the Midlands and the North, but with the march of events on the Continent.

III.

At the moment there was a lull in the political and religious strife which had torn Europe for the past sixty-five years, ever since the French King Charles VIII. descended upon Italy in 1494. The Emperor Charles V. had just died, worn out with the unending struggle to suppress Protestantism in Germany and to keep the new national power of France at bay. The treaty of Cateau Cambrésis was signed the next year, 1559, and Philip of Spain was free now to plan his Catholic crusade, as the servant of God chosen for the specific task of reconquering the Western world for the Roman Church. But his hands were tied at the moment, as far as England was concerned, by the fact that the only alternative to Elizabeth was the future Queen of France, the lady known in history as Mary Queen of Scots; and he would never allow France, England, Scotland to unite as a single Power. Moreover France was in no position to attack England. She had her Huguenots and her Guises ready at any moment to fly at each other's throats, and her ghastly "religious wars" were indeed about to begin.

Furthermore, Protestantism on the Continent had now reached its height. Scotland, Scandinavia, most of Germany, Bohemia, Hungary and Poland were all lost to Rome, and there were strong Protestant elements in England, France and the Netherlands. Only Spain and Italy remained true to the Catholic allegiance, and they had their heretics.

But Rome was biding her time. For twenty years now she had been engaged in stringent internal reform, and the process was nearly complete. An instrument was being fashioned which was destined to re-conquer for the Papacy during Elizabeth's reign more than half of what had been lost. This is what we call the Counter Reformation, and with the aid of Dr. Kidd's most valuable book on the subject, we must examine it closely. For if it had fully succeeded, England would still be Roman Catholic.

(*a*) *The Religious Orders.* These formed the solid basis of the Counter-Reformation, and behind them stood the Oratory of Divine Love, founded about 1517, a society of keen priests who in 1538 produced a definite scheme of reform, the "Consilium de emendanda ecclesia." Shortly after, the Camaldolese were refounded, an enclosed Order. The Theatins were a new order, not of monks, but of secular priests, who did a great work and proved a nursery of Bishops. The Capuchins were reformed Franciscans, a democratic body which kept the masses loyal to the Church. The Barnabites made special use of open-air missions; the Somaschi were concerned with waifs and strays. The Oratorians were famous for their learning and raised the whole tone of the Roman clergy, under their great founder and leader, St. Philip Neri, whose life covers the greater part of the sixteenth century (1515—1595).

But the greatest of all the Orders was of course the Society of Jesus, which owed its origin not to Italy, like the others, but to the genius and devotion of the Spanish soldier Ignatius Loyola. A band of picked men, with their insistence on absolute

obedience to their General and to thePapacy, their devotion kindled by their founder's "Spiritual Exercises," their missionary fervour which sent Francis Xavier and countless others to the far corners of the earth, and above all their emphasis on education, they were the spear-head of the Roman attack. By the death of Ignatius in 1556, they had fourteen provinces, with 1,500 members, in Spain, Portugal, Italy and Germany; and ten years later eighteen provinces, 130 houses, and 3,500 members, every one of them a sworn servant and emissary of the Pope himself, ready to attempt the re-conversion of England and every other Protestant domain.

(*b*) *The Reform of the Papacy.* The Popes themselves were very different men from the crafty villains of the Renaissance period. A whole line of them from 1534 to 1590—Paul III., Julius III., Paul IV., Pius IV., Pius V., Gregory XIII. and Sixtus V.—all added lustre to the chair they occupied. Some were stronger than others; some saintly; some fanatical; but their policy was the same, and they were ably supported. In the North of Italy there was the great Archbishop of Milan, St. Charles Borromeo; in Rome, St. Philip Neri; in Germany, Peter Canisius; in France, the Cardinal of Lorraine; and in Spain, a simple priest who for forty years travelled about in voluntary poverty, preaching from one city to another and converting thousands, Juan d'Avila. Thus there was no lack of vigorous man-power to direct the counter-attack, and they stuck at nothing.

(*c*) *The Inquisition.* This was set up in Italy in 1542, fifty years after its revival by Ferdinand and Isabella in Spain. The fanatical Carraffa, who became Pope Paul IV., and died in the first year of Elizabeth's reign, was responsible for its re-introduction. There was no exemption from its jurisdiction; even bishops were subject to it, and men in high position who were suspected of heretical leanings could be struck down in a moment. Autos-da-fé became common spectacles in Rome, and Cardinals and Ambassadors were forced to attend them. It all seems very terrible to us, but it did its work from the Papal point of view, and Protestantism was utterly exterminated in Italy. We must also remember that it dealt with immorality as well as heresy, and stamped out the appalling sodomy of the Renaissance time.

The famous "Index," the "Index librorum prohibitorum," was part of this disciplinary movement. Paul IV. set it up in 1559, the year he died; a "List of authors and books against which the Roman and Universal Inquisition orders all Christians to be on their guard, under the threat of censure and punishment." The works of Erasmus were banned, though they contained nothing against the faith itself; translations of the New Testament into vernacular tongues were forbidden; and a list of sixty-one printers was added, all of whose publications were prohibited.

(*d*) *The Council of Trent.* This famous Council, which defined Roman doctrine and initiated the reform of abuses in the Roman Church, met in three sessions scattered over twenty years—in 1545, 1551 and 1562. Thus it had not completed its work by the time Elizabeth came to the throne. We may summarize its work as follows:

1. From beginning to end it was controlled by the Papacy, through the Papal legates who directed the proceedings. It is tragically interesting to notice the constant efforts made by the non-Italian delegates to obtain far-reaching reform and re-statement of doctrine, only to break themselves against the stone wall of rigid Papal resolve.

2. Consequently, there was no concession in matters of doctrine. The Council completely failed to restore unity of faith among Christians. The breach with Protestantism was final and complete.

3. On the other hand, matters of discipline did receive some attention. The scandal of non-residence on the part of Bishops was stopped; and seminaries for the training of clergy were to be set up wherever possible. This is especially interesting for our purpose, as it was from one such seminary, at Douai, that the Roman attack was directed against Elizabeth a few years later.

IV.

This full summary of the Roman Catholic position has been necessary, if we are to understand the situation as it presented itself to the eyes of English statesmen at the end of 1558. We must try to picture the scene through their eyes, not ours. We see now how the whole thing developed and Anglicanism was established and became a world-wide creed. We think now of the Elizabethan age as an era of glorious achievement. But at Christmas,

1558, Elizabeth and Cecil had no such confidence in the future. They had to make the best they could of a doubtful political situation, with rival religious creeds warring in the background. They had no real religious convictions themselves ; their policy depended therefore on an intelligent appraisal of existing forces.

And now we have to set against the power of Rome and the growing strength of the Counter Reformation, three great factors—national, social, and religious—which to the mind of Cecil out-weighed them.

1. *National Feeling.*

This was the mainspring of the English Reformation. In its negative form it may be called anti-papalism, and this was steadily growing all through the Middle Ages. Away back in the 13th century we find continual protests against Papal interference : and the chronicler Matthew Paris writes in the margin in 1247 : " Note here a word of dread : the hidden threat of desertion from the obedience of Rome." In the fourteenth century the situation was worse, for the Papal taxes simply went to Avignon to help finance the King of France, England's national enemy. The Hundred Years War and the birth of a national literature in Chaucer's hands increased the spirit of independence. The Statutes of Provisors and Praemunire were passed to limit the exercise of Papal jurisdiction. Richard II. called himself " entier empereur dans son royaume " ; and Wyclif openly rejected Papal authority, in the following propositions ; " that if the Pope be an abandoned or evil man, and so a member of the Devil, he has not power over the faithful of Christ granted him by any, save perhaps by Caesar " ; and that " after Urban VI. no one is to be regarded as Pope, but we must live like the Greeks under our own laws."

The 15th century was a time of reaction and civil war, but the spirit of nationality increased (as Bernard Shaw brilliantly indicates in his play " Saint Joan "), and, as the century closed, stood out as a keynote of the new age. All the old mediaeval institutions, cosmopolitan and universal, fell into ruin ; the unity of Christendom became an empty phrase ; the old division of Europe into horizontal strata of nobles and serfs gave way to the new vertical lines of the national states. The new geographical discoveries and the various inventions, like printing, which revolutionized social life increased the spirit of unrest, and there was a general fear of anarchy. Hence came the cry for strong monarchs and consolidated national states. In Michelet's phrase, " Le nouveau Messie est le roi." France and Spain and England became self-conscious independent entities, impatient of external control. It is therefore a complete mistake to regard Henry VIII. as an unpopular tyrant. He was much more of a national hero, and no one bothered much about his private vices. His Reformation Parliament sat for seven years, from 1529 to 1536, and there was no need to pack it. The cessation of payments to Rome, the Act in absolute restraint of Annates, the abolition of Peter's Pence, the prohibition of dispensations, the Act annexing first-fruits and tenths to the Crown, the prohibition of appeals to Rome, and finally the dissolution of the monasteries and the disbandment of the Papal militia, as the monks were called—each of these measures was a step towards deliverance from the old national enemy. As the first Litany so bluntly put it : " From the Bishop of Rome and all his detestable enormities, Good Lord, deliver us."

Two documents of the time will drive this point home ; first, the wording of the Preamble of the Act in Restraint of Appeals, 1533, which a modern commentator describe as " a view of the relations of Church and State on which all subsequent legislation has proceeded down to modern times " :

" Whereas by divers sundry old authentic histories and chronicles it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one Supreme head and king having the dignity and royal estate of the imperial crown of the same, unto whom a body politic, compact of all sorts and degrees of people divided in terms and by means of Spirituality and Temporality, be bounden and owe to bear next to God a humble and natural obedience . . . "

The other is the frontispiece to the Great Bible of 1539, possibly drawn by Holbein himself, which has been described as follows :

" In this composition the form of God is seen above the kneeling figure of Henry the Eighth, and from the mouth of the Almighty a scroll issues bearing the words, ' I have found me a man after my own

heart, who shall fulfil all my will'. The answer of the Supreme Head is, 'Thy word is a lantern unto my feet.' Below this compartment the King is seen seated on his throne, holding out in each hand a Bible; one of which he is giving to the bishops with the words, 'Take this and teach"; the other he presents to Cromwell and a group of lay lords, saying, 'I make decree that in all my kingdom men shall tremble and fear before the living God.' Underneath these figures the bishops and doctors are distributing Bibles to the people, a preacher is preaching, some prisoners are rejoicing even in prison, and the people are shouting 'Vivat Rex'."

At the same time English commerce was developing, and wherever the merchants and seamen went they came against the claims of Spain. Spain therefore became the national rival right through the sixteenth century, and as Spain was closely identified with Romanism of the strictest kind, so England became Prostestant. Mary's marriage with the new king of Spain, and the loss of Calais to France as a result of this Spanish union, were therefore all the more unpopular; and it simply remained now for Elizabeth to set herself in her father's place as a national figurehead, for the tie with Rome to be severed once for all.

2. *The rise of the middle class.*

In his article on the Reformation in Germany in the Cambridge Modern History, Professor Pollard writes as follows: "The origin of the whole movement was a natural attempt on the part of man, with the progress of enlightenment, to emancipate himself from the clerical tutelage under which he had laboured for centuries, and to remedy the abuses which were an inevitable outcome of the exclusive privileges and authority of the Church . . . This was, roughly speaking, the main issue of the Reformation; it was practically universal, while the dogmatic questions were subsidiary and took different forms in different localities."

This is the accepted view to-day. The Reformation was primarily a secular challenge to ecclesiastical authority. In England this rising tide of anti-clericalism found violent expression in both speech and action. Just before Parliament met in 1529, to begin its momentous work at the king's direction, a pamphlet was distributed in the City, called 'Supplication for the Beggars." It was written by a layman, Simon Fish, and it provoked an answer, called "The Supplication of Souls," from Sir Thomas More. This is the kind of thing Fish writes:

"What money pull they in by probates of testaments, privy tithes, and by men's offerings to their pilgrimages and at their first masses? Every man and child that is buried must pay somewhat for masses and diriges to be sung for him, or else they will accuse the dead's friends and executors of heresy . . . What a multitude of money gather the pardoners in a year! How much money get the sumners in a year, by citing the people to the commissary's court and afterwards releasing the appearance for money? Finally, the infinite number of begging friars; what get they in a year? . . . And what do all these greedy sort of sturdy, idle, holy thieves with these yearly exactions that they take of the people? Truly nothing but exempt themselves from the obedience of your Grace."

So in the years that followed we find clerical privilege taken away, and the riches of the Church spoiled by the middle class. Henry knew well enough who were his best supporters, and he rewarded them out of the Church lands. By gift or sale he created a strong propertied class which no subsequent reaction could overthrow. Just as the permanence of the French Revolution was ensured by the lands gained by the peasantry, so the English Reformation was rendered permanent by the endowment of the middle class out of Church land. The process was completed in Edward's reign, when the chantries were disposed of. As the old chronicler Fuller quaintly describes it: "Now all scruples removed, chantry land went down without any regret. Yea, such who mannerly expected till the king carved for them out of abbey lands, scrambled for themselves out of chantry revenues, as knowing this was the last dish of the last course, and after chantries, as after cheese, nothing to be expected."

What could Mary do in the face of all that? She did try to restore a few monasteries; the abbey of Westminster, the Carthusian house at Sheen, the Black Friars of Smithfield, and a few others; but the new owners refused to disgorge their gains, even if they were loyal Catholics in doctrine, and in any case most of the

buildings were in ruins by now and the monks themselves dispersed.

Still, Mary was able to put back the clock in one way. For twenty years men like Cromwell and Somerset had been the chief servants of the Crown, politicians of the modern type, with a secular outlook. But Mary made Archbishop Heath of York her Chancellor ; she relied upon Pole and Gardiner and Bonner for counsel and advice ; and gave the Bishops as a whole the leading position they had enjoyed in the old days. This only intensified the prevailing anti-clericalism, and everything was ready for Cecil—the typical sixteenth century bourgeois politician—to assume the reins of power. The middle class had come to stay.

3. *The Progress of Protestantism.*

So far we have considered two great anti-Roman forces that had to be taken into account. It remains to examine the purely religious factor. Had the reformed religion gained any hold yet on the nation ? Did Anglicanism exist, at least in germ ?

Of one thing we can be certain. A genuine anti-Roman spirit had been engendered at least in London by the recent executions. The toll of three hundred martyrs in three years had a permanent effect on the national mind. Ridley's words came true. " No Popery " has been a war-cry from that day to this. The popularity of Guy Fawkes' Day, the yells of execration which greeted the execution of Archbishop Laud, the stringent Test Acts of the Restoration Parliament, the flood of public opinion which drove James II. from his throne, the Gordon riots, the long delay in granting Catholic Emancipation, the imprisonment of Tractarians, the storm of popular prejudice which defeated the new Prayer Book in 1927 : all these things are evidence of one kind or another of the underlying hatred of Rome which blazes out every now and then in English history. And it all goes back to the fires of Smithfield.

But was there any positive Protestantism in the nation ? Certainly. There had been " heretics " ever since the days of Wyclif. Lollardy lasted on through the fifteenth century, despite the fierce orthodoxy of the Lancastrian kings and their statute De Heretico Comburendo. Foxe's Book of Martyrs, which was written about 1560, contains records of men who suffered for their opinions before the year 1500. In 1511 Erasmus writes to a friend : " I do not wonder that the price of faggots has gone up ; many heretics provide us with a holocaust every day, and yet their numbers grow ! The brother of my servant Thomas, more of a log than a man, is founding a sect, if you please, and has his disciples."

Then about 1520 came the new Lutheran literature, which was eagerly discussed in the Universities. Cranmer and his fellow-scholars used to gather at a tavern in Cambridge, which was nicknamed " Germany " in consequence, to study the new doctrines. Henry VIII. himself was constrained to write a book against Luther, the " Assertio Septem Sacramentorum," and Sir Thomas More produced his Confutation of Tyndale in 1528. His words show how quickly the new ideas were spreading :

" Our Lord send us now some years as plenteous of good corn, as we have had some years of late, plenteous of evil books. For they have grown so fast, and sprung up so quick, full of pestilent errors and pernicious heresies, that they have infected and killed, I fear me, more silly simple souls, than the famine of the dear years have destroyed bodies. Which books albeit that they neither can be there printed without great cost, nor here sold without great adventure and peril, yet cease they not with money sent from hence, to print them there and send them hither by the whole sacks full at once, and in some places looking for no lucre, cast them abroad by night."

Then came the political breach with Rome, and with Cranmer as Primate, the reform movement gathered further strength. Doctrine remained untouched till Henry's death, but superstition was attacked; images and relics were destroyed ; the clergy were bidden to admonish parents " to teach their children and servants, even from their infancy, their Paternoster, the Articles of our Faith, and the Ten Commandments in their mother tongue " ; and before Easter, 1539, each Church was to have one book of the whole Bible of the largest volume in English set up where the parishioners might most commodiously resort to the same.

Nevertheless, the reformers, numerous and influential as they were, had not yet reached the hearts of the common people. " Who is there almost," said one of them, " that will have a Bible, but he must be compelled thereto ? How loth be our priests to teach the Commandments, the

articles of our faith, and the Paternoster in English! Again, how unwilling be the people to learn it! Yea, they jest at it, calling it the New Paternoster and the New Learning." And it was the same with the excellent prayer books of 1549 and 1552. The people said it was more like a Christmas game than the worship they were accustomed to. Again, though it might be thought from the fact that so many of the Edwardian clergy were deprived by Mary, that at least they had some notion of Anglicanism as expressed in the Prayer Book and the Forty-two Articles, the real reason was that they had taken wives and refused to give them up.

Indeed the sheer indifference of clergy and laity alike is amazing, the more it is studied. The new fine book on the Dissolution of the Monasteries, by Geoffrey Baskerville, makes perfectly clear that the average monk was only too glad to be rid of his vows and accept a position in parochial life, where he stayed on all through the changes of religion. In an appendix to this valuable book a typical case is taken, the large priory of Augustinian Canons at Dunstable in Bedfordshire, and the subsequent careers of the prior and the twelve canons who surrendered the house in 1539 are all traced. Seventeen years later they are still enjoying comfortable pensions and for the most part occupying livings as well. One example will suffice:

"Canon Augustine Curtis. In 1548 he was living at Framfield, Sussex. He was in fact vicar of Framfield from 1544 and was deprived for marriage in 1554. He must, however, have shed his wife, because at the time of his death in 1559 he was vicar of Eastbourne and rector of Litlington (in which parish he had succeeded his former colleague, Canon Bowstret). Pension £8, two livings £38; about £1,200 a year."

The same story of rapid adaptation to change can be read in old Churchwardens' Books and Overseers' Books, such as those described in "The Story of an Outpost Parish; Allhallows, Hoo, Kent" (F. J. Hammond, S.P.C.K., 1928). In 1555 the parish willingly returns to the old ways; the censers are mended by the village tinker; the "rowde and mary and john" are set up again; and the carpenter makes an Easter Sepulchre. But in 1565 the churchwardens are paying "for reforming the chalys into a cuppe"; old vestments are sold; and a green cushion is bought for the pulpit.

And yet, in spite of all the indifference which showed itself at every change of fortune's wheel, there was the beginning of an Anglican tradition. The English Bible and the English Prayer Book could never be forgotten. They were the real religious fruit of a Reformation that was so largely political and economic and secular in tendency. Cranmer had done his work well. It is so easy to call him a political time-server, when in reality he was a scholar searching for truth. In an age of unparalleled difficulty and uncertainty, he steered the way between the extremes and gave us a Church which has been well described as "fundamentally Catholic, incidentally Protestant." The Prayer Book is Cranmer's monument, and there we can read for all time his religious convictions, which are the basis of Anglicanism as we know it; respect for Scripture and tradition, a godly and decent order in religion, with its corruptions pruned away. And the manner of his death speaks for itself. When Queen Elizabeth ascended the throne just two and a half years later, she could not and did not forget what Cranmer stood for, and she shaped her religious policy accordingly.

To sum up, then, the factors in the situation at the end of 1558 seem to be these: a stricken nation seething with discontent; a small but vigorous Roman minority, with all the strength of the Counter-Reformation behind it; a sense of nationality that was deliberately anti-papal; a powerful middle class that was definitely anti-clerical; a patient Protestant minority; and the rough outline of an Anglican tradition.

V. L. Johnstone.

BOOK REVIEW.

'THE CARE OF CHURCHES," Nevil Truman. [S.P.C.K., 3/6.]

Every Church requires almost constant attention, and from time to time repairs, improvements and alterations have to be made. If the irreplaceable treasures of our churches are to be handed on to the future generations, it will be seen at once that a great responsibility falls upon those who now have the task of maintaining a church. Mr. Truman's book is an attempt to make this task as simple as possible, and it is an excellent attempt for many reasons.

In the admirably concise Introduction, the spirit and aim of Gothic art are explained and suitable reference is made to the vicissitudes it passed through in Hanoverian and Victorian times. At the end of the introduction, recommendations are given to books which would be of use to those who wish to maintain their churches to the best advantage. Then there follows, in alphabetical order, such subjects, to quote a few, as altars, bells, chapels, fonts, glass, lighting, monuments, roofs, vestries and woodwork.

A strong and sympathetic case is made for what is popularly called the English Altar; splendid suggestions are made with regard to the upkeep of churchyards, the correct treatment of woodwork and statuary is interestingly explained, and the total result of the whole book is that it really does fulfil the claim of its sub-title "A Manual of Self-Help for all who are Interested in our Churches."

It is a pleasant book to read straight through; and owing to its arrangement and index, it is also a splendid reference book. There are several photographs and illustrations. On the whole, it is obviously a book which should be in the hands of incumbents, churchwardens, and parishioners, and owing to its extremely reasonable price it makes a delighttul gift book for the many young people of our congregations who are interested in their churches.

BOOKS RECEIVED.

"ANGLICAN LITURGIES," edited by J. H. Arnold, for the Alcuin Club. [Oxford University Press, London, Humphrey Milford, 8/6.]

"ENGLAND AND THE CONTINENT," Carlo Scarfoglio. [Putnam & Co., 10/6.]

"THE MEANING OF LOURDES," by Dom J. F. Izard. [Catholic Book Club, August selection.]

"THE FAITH IN PRACTICE," by Fr. P. Hughes. [Catholic Book Club, July selection.]

"DIOCESAN CHRONICLE OF THE MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS."

"RELIGIOUS BROADCASTS," June, July, August. [B.B.C.]

CORRESPONDENCE.

To the Editor of the *English Catholic.*

WHY WE SUPPORT THE 1928 LITURGY.

SIR,—In Dr. Moss's interesting article on the use of the 1928 Prayer Book, surely he is mistaken as to the Canon proposed in 1918, called the "Canterbury Canon." He says that it contained no Anamnesis. A Canon based on the suggestions of the Upper House of Convocation (Canterbury) was printed at the time on slips to be inserted in Prayer Books by Mowbray. It was headed with the title:—"Rearrangement of the Canon for the use of which the Upper House of Convocation of Canterbury has resolved that 'Permission shall be given.'" This contained the Anamnesis, and it was used here (St. John's, Red Lion Square) with the Bishop's tacit consent until it was superseded by 1928. It was much appreciated, and I am inclined to wish (in spite of my liking for the Epiclesis) that for the sake of unity it might be adopted.

Also, I should like to point out that in the Epiclesis of the 1928 Canon the Gifts are not described as "these *creatures* of Bread and Wine" as in the Scottish Canon, but "these *gifts*" and indeed, if it did not also add the words "Bread and Wine" there are some who, whether rightly or wrongly, would not so greatly object to the Epiclesis.

St. John's Clergy House,
*Red Lion Square, W.C.*1.

Yours truly, etc.
N. B. PAGE.

SIR,—Dr. Moss has given us a well reasoned and full article in his "Why we support the 1928 Liturgy."

Some of us feel he could have made more of the question of the Anamnesis; because there, surely, is a very important issue. The 1928 Anaphora contains what one might call a *true* Anamnesis, *i.e.* it makes mention of the complete work of our Lord.

Curiously enough, one of the weaknesses of popular Roman Catholic teaching, and of that of some of our own Evangelicals, seems to be the emphasis both place on the Death and Passion of Christ almost to the exclusion of the Resurrection and Ascension. This is noticeable in their thoughts about the Blessed Sacrament. For many Evangelicals the Eucharist is just a sort of reproduction of the sad scene of the Upper Room. While even for the great St. Thomas Aquinas, "a memorial of thy Passion" (Corpus Christi Collect) seems to be the meaning of "Anamnesis."

Some of us cannot help feeling this divorce of the Death of Christ from its corollaries of the Resurrection and the Ascension has had disastrous effects on Eucharistic doctrine in particular, and on Theology generally.

The 1928 Liturgy does restore the balance, and one does feel back in the more joyous and larger atmosphere of the early days of Christianity; with its worship centred upon the Victorious and Glorified Christ of the Heavenly Place, rather than upon the Jesus of Good Friday.

Taverham Rectory,
Norwich.

Yours faithfully,
C. E. POCKNEE.

MATTINS AND EUCHARIST.

SIR,—Mr. Swinton overlooks the fact that where a Sung Eucharist replaces Sung Mattins, the latter is always said, usually preceding it, and even if the congregation does not attend it, is there such an immense loss, seeing that Evensong—an exactly similar office to Mattins—receives in such churches full treatment and good attendance? Why deplore the absence of Mattins—surely attendance at the Eucharist is infinitely more important?

Most of the correspondents seem out of touch with the feeling of present day worshippers. I am quite sure that very few indeed would wish for the long service of mattins and litany, or mattins and eucharist combined, and any attempt to lengthen services by joining up offices will result merely in people staying away—as Mr. Swinton himself admits.

The Litany can retain the interest more effectively if sung in procession, with the appropriate stations, as it was originally intended. This avoids the tedium which many people feel at the litany.

The whole tendency of modern life is to shorten and to brighten, and there is nothing wrong with such an idea. The suggestions of your correspondents seem to ignore this spirit of the times.

Nottingham.

NEVIL TRUMAN.

FASTING COMMUNION.

SIR,—I had hoped that Mr. Darlington's letter in your Spring issue would be answered by many priests anxious to defend the vanishing remnants of the Catholic discipline of the body, but being disappointed I feel bound even at this late date to strike a blow myself. I have never been taught, nor held, the rigid view of "no fast, no communion," but surely it is a startling statement that the young people of a parish are not free to keep the fast merely because Mass is at 11 o'clock. Why are they unable to do what is done by many of the aged infirm, and why can they not keep a rule for the sake of their religion and in deference to overwhelming Catholic tradition which is far less severe than many a girl keeps for the sake of her figure?

There are many earnest and good people outside the Church who should be inside, but I hardly think they will be impressed by a religion emptied of even the minutest sacrifice

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